"Mr. Leigh says (III. p. 243): 'Their notions of religion are very obscure. However, they believe in two spirits; one, who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute everything good, and to the evil spirit everything hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety.' Speaking of the aborigines of both New South Wales and Tasmania, Henderson (Bk. II. p. 148) states: 'A common belief prevails in both countries regarding the existence of inferior spirits, who conceal themselves in the deep woody chasms, during the day; but who wander forth after dark, with power to injure or even to destroy. Their rude encampments are frequently alarmed by these unearthly visitors, whose fearful moanings are at one time borne on the midnight breeze, and at another, are heard mingling with the howling tempest.' Jeffreys is more positive as to their belief in a Godhead. His words are (p. 124): 'It is frequently happens, that the sealers... are compelled to leave their [native] women for several days together. On these occasions, these affectionate creatures have a kind of song, which they chant to their imaginary deity, of whom, however, they have but a very indistinct notion; [67] and who, they say, presides over the day, an evil spirit or demon making his appearance in the

night. This deity, whomsoever it is, they believe to be the giver of everything good, nor do they appear to acknowledge any more than one God.' But Lloyd, from their attitudes at their corroborries, was inclined to think that they considered the moon a deity (pp. 48-49): 'Amongst the neighbouring tribes of aborigines it was customary to meet at some time-honoured trysting-place at every full moon, a period regarded by them with the most profound reverence. Indeed, judging from their extraordinary gestures in the dance--the upturned eye and out-stretched arm, apparently in a supplicating spirit--I have been often disposed to conclude that the poor savages were invoking the mercy and protection of that planet as their guardian deity.'"